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RESURRECTION!

DOCTOR WITNESSES LIBERATION OF DYING WOMAN'S SPIRIT-BODY

By Dr. RIBLET B. HOUT, of Goshen, Indiana, U.S.A.

AS a prelude to the relating of this experience, I wish to say that I am not a professional Medium, and I have not, as yet, publicly acclaimed my interest in this work. I am interested in this great truth of active life beyond the grave because of my personal experiences and because I see in it a scientific fact that has not been successfully refuted by material science.

May I add, also, that prior to this earnest watching of the spirit-body leaving the material one, I had not read or been able to find any facts similar to that which I witnessed. I had not read of the actual process of the soul leaving the body, and I had not known of the cord that connects the spirit-body with the earth-body.

So what I saw could not have been a dramatisation of the subconscious in a moment of emotional stress, for all this was beyond the knowledge of either my conscious or subconscious mind.

With this brief foreword may I relate this experience of watching the withdrawal of the spirit-body from the physical counterpart, and the gradual formation of the astral body immediately above the physical vehicle.

PROCESS OF DYING

Perhaps this experience which I relate is unique in that the transition was very slowly brought about. In fact, the actual process of "dying" covered almost twelve hours, a period of time from seven in the evening until seven the next morning. And all through these long night hours, I, with members of my family, sat at the bed-side of an only Aunt and watched the phenomenon of physical life gradually cease and ebb away.

But I, personally, saw much more than this. I saw physical death on one plane and a birth of life into another. In other words, I saw the withdrawal of the spirit-body from the physical body and its re-formation and re-integration immediately above the physical body, suspended about two feet in mid-air above the death-bed.

I called quite early in the evening at the home of my Aunt, who lived in a neighbouring small town near my home. While I had been caring for her

professionally, my interest in her was much greater than professional, for she was the last surviving member of my mother's family and one who had always been much like a mother to me.

This evening I had gone to see her from a sense of love and duty and to see that she was made as comfortable as possible. She was seventy-three years old, had been surprisingly young and active all her life, and had only been bedfast for the last ten days. A previous diagnosis of gastric carcinoma had been made and, while we knew that recovery was impossible, we did not look for immediate demise. So I called, this evening of her transition, not even surmising that the change would come so soon.

When I first arrived and greeted her she seemed comparatively strong. She was entirely conscious, and though suffering considerable pain, we talked a bit together.

I had been there scarcely an hour when I became aware, in some vague intuitive way, that a serious change was soon to take place, for I seemed to know instinctively that the hour of transition was at hand. So I carefully examined her, and tested, from the materially-educated standpoint, the physical characteristics that presented themselves to me.

The pulse, which before had been regular and rhythmic and full had now become thready and a bit irregular. Normal respirations changed to shorter, more shallow breathing. A picture of physical failure presented itself to me.

I gave my view of the situation to my sister and together we made immediate plans to assemble the family and wait for the inevitable end.

"SOMETHING" ABOVE THE PHYSICAL BODY

And thus we sat at the bedside that long night through, watching and thinking of the unknown phenomena of life and death.

As I watched the physical reactions of pain and beginning stupor, I suddenly became aware that there was much more in that room than the physical senses had been able previously to detect. For my attention was called, in some inexplicable way, to something

immediately above the physical body, suspended in the atmosphere about two feet above the bed.

At first I could distinguish nothing more than a vague outline of hazy fog-like substance. There seemed to be only a mist held suspended, motionless. But as I looked, very gradually there grew into my sight a denser, more solid, condensation of this unexplainable vapor. Then I was astonished to see definite outlines present themselves, and soon I saw that this fog-like substance was assuming a human form.

I sat in silence for many hours watching this formation. Soon I knew that the body that I was seeing resembled that of the physical body of my Aunt. The features slowly formed themselves. The same mouth and nose and facial expression were apparent. This astral body hung suspended horizontally a few feet above the physical counterpart; it was quiet, serene, and in repose. But the physical body was active in reflex movements and subconscious writhings of pain.

The pulse was now definitely failing but still strong enough to sustain life for several hours. The groans had entirely ceased, and a feeling of peace seemed to steal into the room.

I continually watched the formation of the spirit-body. I was able now to see the formation of the spirit draperies around the still spirit-form. The spirit-body now seemed complete to my sight. I saw the features plainly. They were very nearly similar to the physical face except that a glow of peace and vigour was expressed instead of age and pain. The eyes were closed as though in tranquil sleep, and a luminosity seemed to radiate from the spirit-body.

The family (my father and step-mother, sister and grandmother) had been in the room with me most of the time. I had never left the bed-side, and was watching the startling developments in surprise and awe.

THE SILVER CORD

As I watched the suspended spirit-body my attention was called, again intuitively, to a silver-like substance that was streaming from the head of the physical body to the head of the spirit double. Then I saw the connecting cord between the two bodies. As I watched, the thought, "The Silver Cord," kept running through my mind. I knew, for the first time, the meaning of it. This "silver cord" was the connecting link between the physical and the spirit-bodies, even as the umbilical cord unites the child to its mother.

So I noticed especially, then, this cord and its attachments. I saw that it was fastened and attached to each of the bodies at the occipital protuberance, immediately at the base of the skull. I could even see the way the cord was attached; just where it met the physical body it spread out, fan-like, and numerous little strands separated and attached separately to the

skull base. But other than at the attachments, the cord was round, being perhaps about an inch in diameter. The colour was a translucent luminous silver radiance. The cord seemed alive with vibrant energy. I could see pulsations of light stream along the course of it, from the direction of the physical body to the spirit-double. When the pulsation would start at the base of the physical brain the glow would follow through until it swelled into light at the other extreme of the cord. And with each pulsation the spirit-body became more alive and denser, whereas in contrast the physical body became quieter and more nearly lifeless.

All of the above phenomena took place during the long hours of the night. During this time there was spirit activity extraneous to the spirit's metamorphosis.

SPIRIT PRESENCES AROUND THE BED

I was aware of spirit-presences in the room. I heard soft chanting, as though many voices were softly singing, but I could not then distinguish any words. I glanced up, away from the bed, and looked into the faces of those loved ones of our family who had previously passed away from the physical, through death.

My Uncle, the deceased husband of my Aunt, stood there beside the bed. Also her son, passed away many years previously, stood silently watching the birth and death. Also three other Aunts, sisters, stood beside me. And then, as though I felt, rather than saw her, I looked up into the living, animated face of my own Mother, who had passed on about five years before.

So we were all there together—those from our side of life to witness the death of this beloved one, and those from the other side to welcome her arrival into a new plane of life. Thus we watched the long night through. During the course of the night, I witnessed several other interesting phenomena. At one time, as I was watching the white coverlid on the bed, my attention was called to something above the spirit-body. I looked up towards the ceiling of the room and there floated down upon the bed a veritable shower of deep red rose petals. These seemed to fall so thick and heavy that to my spiritual vision the white bedspread was entirely obliterated. In its place was a covering of soft deep red rose petals. I sensed the symbology that the "bed of death" was really a "bed of birth," and the deep red symbolized the beginning of a healthy new life.

A little later my attention was called to the head of the high, old-fashioned bed in which my Aunt lay. There I saw placed upon the bedstead, by spirit hands, an exquisite wreath of beautiful deep red roses—again the symbol of a life almost completely finished on earth.

It is interesting to note—as I saw and remarked to those assembled with me that the spirit-friends and loved ones were gathering—that my sister was able to distinguish variously-coloured lights placed about the room at the places where I saw members of the spirit-group. The actual placing of the lights directly at the place where I saw the spirits was an interesting collaboration.

As the dawn of the new day approached, I became aware that the final passing could not be much longer delayed. Physical signs of cessation of life were apparent, and I communicated this knowledge to the waiting family.

Then again I watched the formation of the spirit-body. By this time the duplicate of the physical form was striking indeed. The spirit draperies had been softly folded about the quiet spirit-form. The features were very clear and distinct, and an attitude of serene repose was upon the countenance. The greatest contrast that was presented to me between the two bodies was the difference between maturity and old age, of life and death. For now the animation and life was all in the astral body, and the physical had entirely

(Continued on next page.)

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stopped the restless moving, was entirely oblivious to all reflexes, and death seemed imminent.

The pulsations of the cord had stopped. It was less luminous and shrunken. But the attachments were still complete.

But even as I looked at it, I was astonished to hear an external voice softly whisper in my ear: "Only twelve minutes more!"

I communicated this to the family and sat expectantly waiting, watch in hand. I watched the cord at its point of emergence from the physical body. I looked at the various strands of the cord as they spread out, fan-like, at the base of the skull. I saw the strands sever and snap, one at a time. Each strand snapped and curled back as would a taut wire if it was suddenly cut. I saw these strands snap one by one until only one strand connected the cord to the body. I glanced at my watch. The twelve minutes had gone by.

FINAL LIBERATION

The final severance was at hand. A twin process of death and birth was about to ensue. I watched expectantly and anxiously. By spiritual vision I saw, symbolically I am sure, a pair of golden shears. These shears opened and closed. The last connecting strand of the silver cord snapped—and the spirit-body was free!

This spirit-body, which had been supine before, now rose and stood horizontally behind the bed, where it paused momentarily before commencing its upward flight from the room.

As I looked at this radiant, luminous apparition, the closed eyes opened and a smile broke upon the radiant features. Animation was there. A newly-awakened life looked at me with a nod of recognition. Then she gave me a smile of farewell.

Then this spirit-form vanished from my sight. She looked the same as she had before death, but now a vibrant, vital, younger person smiled at me; she was a person in her prime and not one who could possibly be seventy-three years old.

The above phenomena was witnessed by me as an entirely objective reality. The spirit-forms I saw with the aid of my physical eye. The voices I heard were spoken as would one human to another. This did not occur to me as a fleeting vision which would come and go with startling swiftness. The whole of this event covered twelve hours. I watched, commented, and moved about during the occurrence. One other person in the room was aware of other than physical forces; and, comparing notes later, we brought out veritable inferences.

Since the above was witnessed, other contacts have been made whereby I have conversed with and seen other spirit-folk. But never has this experience been repeated, nor has such objective phenomena occurred which has covered as long a period of time.

But I am absolutely certain that contacts with the next plane of existence can frequently be made, and that the contact can be a perfectly natural and normal occurrence.

DUPLICATION OF RHINE EXPERIMENT

Dr. J. B. Rhine's experiments at Duke University, North Carolina (from which, after 100,000 tests, the conclusion was drawn that telepathy, or extra-sensorial perception, is a fact) are to be duplicated, we learn from the *Daily Mail* (March 27th) by the London University Council for Psychical Research. Fifty men and women have been selected from those that took part, with conspicuous success, some time ago, in the B.B.C.'s experiment in telepathy. They will be tested with packs of 25 cards, on which are pictures of five distinct symbols. The experimenter will sit in a room by himself, select a card, press a bell to give a signal in the other room where the subjects sit, and concentrate on the symbol.

The records will be analysed by Mr. A. G. Soal, lecturer in mathematics at Queen Mary College, who is well known in Psychical Research.

THE "POWER" GROUP

ARRANGEMENTS FOR OPENING NEW CENTRE AT HAMPSTEAD

MUCH interest has been aroused by the recent announcement that Mrs. Meurig Morris is soon taking up the interrupted course of her work for The "Power" Group, after a period of retirement for rest and development. There is also the factor that the usual Sunday services will in future form only a part of that work.

Spacious and outstandingly-equipped headquarters in Hampstead have been, after a long and elaborate process of transformation, brought to the opening stage, and from these the message of "Power" and other teachers of his School will go forth. Saturday, May 4th, has been fixed for the inauguration ceremony. Personal invitations will be issued for the occasion and will include the past and present members of the Meurig Morris Services at the Fortune Theatre and the Aeolian Hall.

Mr. Cowen asks us to publish a few details of the purpose and authorised procedure of The School of Mezzantni, the name by which The "Power" Group's work is to be known.

The propaganda carried on by Mrs. Meurig Morris in recent years in London, and in a lesser degree in the provinces, is, it is no exaggeration to say, very widely known. As the instrument of "Power" she has been heard by hundreds of thousands of people. Those who are familiar with the rapidly-increasing knowledge of the superphysical worlds and their human inhabitants, are aware of the educational methods in use there, also of the great need for such methods. They are familiar, too, with the idea of there being organised schools in which the wisdom of the ages is preserved, studied and codified, and the height of religious aspiration is possibly attained.

THE SCHOOL OF "MEZZANTNI"

One such is the School of Mezzantni, and this centre at Hampstead has been founded as its outpost in the physical world on the instructions given by "Power" and his associates. Here, using Mrs. Meurig Morris as their instrument, they propose to convey some of their teaching to those who are ready and willing to be instructed. The teaching is promised to be comprehensive, and each separate branch will be given to one who is pre-eminently competent in that branch.

It is deduced from what has been said that these teachers survey our human host or community as a unit; but as sub-divided into three main types, namely: the physical, astral and manasic peoples. Their view and knowledge of humanity in this wider, greater way is utterly revolutionary; for we of the physical branch are trained to regard ourselves as the whole race. The penetration of even the astral world, and the discoveries in it now being made by many, are gradually demolishing this conception, and are clearing the way for a renaissance of spiritual sciences and a change in the whole system of religious, political and economic education.

This wider view of our humanity seems to be one of the bases of their teaching and is preliminary to the cosmic and microcosmic studies they will put before their students.

The course of study is designed to bring about an extension of consciousness and capacity in the individual, by training in the art of living, to secure his well-being effectively for the service in every realm of nature to which we have access—to make him a good citizen of the Greater Universe, and always a faithful servant to the Source of his being.

A brochure is in preparation and will be available on application.—(Communicated).

THE THREE JOHNS

HINTS FROM THE "SCRIPTS OF CLEOPHAS"

By REV. BLACK, M.A. (Edin.), New Westminster,
British Columbia.

IT may not be generally known, outside the precincts of the theological classroom, that one important problem which has exercised the minds of New Testament scholars for many generations concerns those writings whose authorship is accredited to "John." Those writings are the Gospel of John, the three Epistles of John, and the Book of the Revelation of Saint John the Divine. Concerning their authorship, modern New Testament scholarship has arrived at some fairly unanimous—even if conjectural—conclusions, which might be briefly summarised as follows. There are three Johns, whose names are associated with this question of authorship:

I.—John the Disciple, "whom Jesus loved." He did not write the fourth Gospel; he did not write anything.

II.—John the Elder (Presbyter is the Greek word). He it was who wrote the fourth Gospel and the three Epistles, but did not write the Book of Revelation.

III.—The John of Revelation; described in Goodspeed's short Bible as a "Prophet of Ephesus," whose real name was probably not John at all, but who assumed the name in order to lend the weight of apostolic authority to his writings.

The question was brought up about a year ago by your gifted correspondent, Miss E. B. Gibbes, in an article entitled "The Origin of the Fourth Gospel" (LIGHT, January 12th, 1934). Miss Gibbes quotes largely from *The Great Days of Ephesus*, and I will venture the liberty of re-quoting such of those quotations as are pertinent to the subject.

Referring to the identity of John number two, I quote the following: "In the after-time, this John the Elder was a notable Saint. He dwelled much in Ephesus and gave many charges to the scribes in his age. All these contained the teachings and the story of the life of the Master, as John, the beloved Disciple, had recounted them to him in the days of his youth. John the Disciple spake much with his son concerning Christ, and he instructed this John the Elder in other wisdom which he learned in that season when he was in Alexandria and had harkened to the sages. After many seasons had passed, John the Elder set down in Ephesus the Script of John."

JOHN THE ELDER

Here we have a startling and highly important contribution to our knowledge of the subject; and one, moreover, which to our own generation is entirely new. *John the Elder was the son of John the Disciple!* If this can be proved, it lifts us up at once beyond the region of uncertainty in which scholars have been groping for many centuries and brings us into the clear atmosphere of actual fact. So far as the Gospel and Epistles are concerned, *it solves the problem.* Indeed, it does very much more than that.

The great body of new evidence now accessible to us through the Scripts dovetails so exactly into the conjectural findings of our best modern scholars, and supplies such a wealth of new detail, that we find our perplexities disappearing just as surely as the morning mists disappear at the rising of the sun. Those who recognize and welcome truth when they see it will not refuse nor ignore evidence that accomplishes so great a result. (See *Encyc. Brit.*, Eleventh Edition; articles, "The Gospel of St. John," "The Book of the Revelation," and "Polycarp").

And now we come face to face with John the Mystic, or John of the Vision—the author of the Book of Revelation. The Scripts distinguished him so definitely and distinctly from the other two Johns that

little more remains for me to add. Miss Gibbes quotes from the Scripts as follows:

"It is said that John the Elder died at Patmos, but it was before the writer of the vision lived on that island. *That* John was a scribe who wrote at a later time. He was but a child when John the Elder was in the bloom of his years. The John who wrote the vision of the end was a Jew born in Asia; one who had studied many writings. . . . He was of Ephesus and was on one side—his mother's—a Hebrew. But on the other side—his father's—he was a Greek of Asia." As a youth he was a "mystery-worshipper" and only became a convert to the Christian faith after he grew up.

JOHN OF THE VISION

Cleophas introduces John of the Vision to us with a word of caution; but perhaps Cleophas is only transmitting to us the impression of the Church Fathers of his own day. We do not know. We can see, however, that in Ephesus, when John grew up, the Jewish nucleus of the Church there, even in spite of the sincerity and earnestness of the young convert, would naturally contrast him unfavourably with John the Elder, who was of an earlier generation. The Elder was in the highest sense a son of the manse; and he had seen the Lord. But John of the vision had not the same background. He had been a mystery-worshipper in his youth; possibly his father was a mystery-worshipper still.

Perhaps the chief trouble of all was John's inclusion in his Book of Revelation (chapter 12) of the vision of the sun, the dragon and the woman—quite a proper sort of vision for a sun-worshipper to have; but decidedly a most incongruous one for a Christian. But surely no man should be held responsible for the dreams that come to him! No doubt John had his own reasons for this inclusion, and we will, I think have to leave it at that.

We readily admit that the book contains elements of danger to those who insist on manhandling it. To those who do so in our own generation—and their name is legion—the advice of Cleophas will aptly apply. Would it not be both a fair and a wise thing to ask of John himself *why* he wrote the book? Only when we get the right answer to that will we be able to appreciate it at its true value.

John was a great prophet—one of the very greatest. He was *not* a master-soothsayer. He was not, I take it, interested, in the remotest degree, in the political happenings or upheavals of the twentieth century and after. He was, however, deeply concerned with the sufferings of his own fellow-Christians, ground down as they were at that time under the iron heel of Rome. All the wonderful visions vouchsafed to him of the glories of the life beyond the grave—unparalleled, many of them, in their majesty and sublimity—were marshalled together and set in order for their comfort and solace. He gave them something to look forward to. He gave them a great hope. The "Lamb of God," he who had suffered the humiliation of the cross, "was in the midst of the throne." He would lead them unto living fountains of waters. God Himself would wipe away all tears from their eyes. These are great words.

The Saducees of Paul's day, who denied the doctrine of the resurrection, were regarded by the Apostles as a sect of heretics. Paul himself tries to show them that their tenets were inconsistent with the Gospel of the resurrection he was preaching. If the dead rise not, he said, the Christ himself was not raised, and his own preaching of a risen Christ was not true. Let us sincerely hope that the heresy of the first century is not on its way to become the orthodoxy of the twentieth!

WOUNDED LANDRAIL AND THE FAIRIES

By CAPT. Q. CRAUFURD

READERS who were interested in my last bird story (LIGHT, August 17th, 1934) may like to hear the latest of my experimental researches in this direction. It is quite a common kind of experiment and has very little to do with Spiritualism.

I was on the sick list when a telephone call informed me that somebody was bringing me an injured Landrail to be cared for. Well, here was a problem indeed. A Landrail is one of the most difficult little people to tune in to human conditions, but they tell me he is very good eating. They are very rarely seen as they are abnormally shy creatures. This is scarcely to be wondered at as there is no point of contact that I know of between them and human beings. However, we shall see!

I got up and dressed just in time to welcome the little visitor. The young lady who brought him was greatly distressed, for her cat had caught it and torn its wing badly; also one leg was hanging broken high up near the thigh.

Should the little creature be destroyed? Well, of course that depended upon whether it was in great suffering. I promised to let her know how matters went; the first question was whether it would be at all possible to make friends with it. For the moment it must be left quiet and watched unobtrusively.

The leg would have to be amputated and as the bird had got it thoroughly twisted I did this almost at once. The bird was quite lively but did not object to my careful handling and without a cry or start I had the leg off while it rested with its head in my waistcoat, a large patch of healing ointment on lint was placed over the wound and that was the first fence negotiated. The bird rested comfortably in my hand.

Here I need not bother the reader with theories unless he or she has some acquaintance with "healing" on the unorthodox side, in which case I will admit their guess has been correct. The bird rested comfortably without showing any sign of pain.

THE FEEDING PROBLEM

Now came the feeding problem; for the next few days the bird showed no inclination to feed. I had gently to force it to take slight nourishment, opening its beak and giving it milk and soft food. At first it would not swallow anything, but gradually perceiving that I really meant it to take food, it consented to take a little by nibbling and we gradually made friends. But now what was to be done with it? I could not carry it about all day and, if I left it, it wanted to struggle away. If it struggled the lint bandage would come off.

A few experiments showed me what to expect; directly it was alone it would try and wander off.

Long ago, while experimenting with fairies, I had built them a sort of doll's house, which was afterwards offered to the Jackdaw, but he preferred his own dilapidated den. This "house" lay derelict in my workshop overhead. Perhaps it had been sacred to the fairies in a way which might have accounted for the Jackdaw's marked disapproval. Would the fairies take charge of my difficult little patient. One could but try.

So the Landrail was offered a painted house, complete with door and windows, for his home. As he is in there at the present moment, and as he has a free choice to go where he likes, the sequel is obvious. He took to it at once and there he convalesced, behaving himself as an admirable patient.

Dare we believe that he dreamed of little half-human creatures tending him and that when a great coarse specimen, a sort of foolish but good-natured giant, insisted upon lifting the roof off and taking him out to cram food into his mouth at long intervals, he bore

with it philosophically because all human-like creatures are not necessarily harmful?

He progressed rapidly and finally agreed to accept things offered to him without having them put in his mouth. At the same time he began to hop about in the large wire aviary, and an inspection of his wound showed that the hateful bandage could be dispensed with.

NATURALIST AMAZED

Then I brought round my friend the distinguished naturalist. He was amazed, not only at the placid contentment of the little creature as it sat in my hand in the summer-house and allowed me to show off its plumage, but at the way it now managed to get about on one leg. He thought I might risk giving it its freedom. I wondered. It was absolutely contented with its fairy house, which it hopped into at once if it was disturbed while wandering in the aviary, but I could not well provide it with the right kind of food. I wondered. I had grown too fond of it in three days to think of it unprotected on the marsh with one leg, in comfort, but what about fairies if there are such things?

I would liberate it in the place where they say is their home. It might survive. I would give it to "the little people" as a present.

In the morning, after a careful feed, he was packed in a large basket and motored down to that lonely portion of the marsh; then, in a likely place for good cover, he was liberated by the top of the basket being folded back.

He was off like a little duck, flying down wind to a good spot. Good-bye! you funny little creature, and good luck!

But what was this? He had alighted some four hundred yards down wind and though at first he made for the patch of cover, he did not hide. He saw us walking up to him and waited where he was. When we got up to him he made no attempt to go away; something had changed his mind. He waited to be picked up and went back to his basket with absolute content. Apparently freedom under the circumstances was hardly good enough, or—had fairies persuaded him to go back?

Anyway, there he is now in his fairy house after having expressed an opinion that chopped egg and bread and milk is quite good enough.

Just one word before I finish; his little wild-bred spirit has a human touch.

In handling him last night I fear I was a little rough. I must have found a sore place on his other wing I had not known about. I have found it since, but perhaps I pinched it. For the first time since I had him I heard his voice and he actually snapped at my hand. He seized a little flesh in his beak, but let go at once and nibbled it; then he hid his head shamefacedly in my coat sleeve. Presently he peeped out and, with head on one side, looked up into my face.

I thought he said something, but if so it was scarcely audible. Anyhow, we were friends; but perhaps there are readers who could tell me exactly what was the word he used when he peeped up into my face, for the language seemed to be almost human. Or do I imagine things?

CAPITAL PUNISHMENT

A debate on "Should Capital Punishment be Abolished" took place at the Henry Jermy Club, London, on March 28th, and the vote favoured the affirmative. Mr. S. C. Collen-Smith, Lady Carey, and Mrs. Knox-Gore, speaking as Spiritualists, stated the arguments against capital punishment, and several barristers and doctors also took part. Mrs. Van der Elst opened the debate.

MODERN SPIRITUALISM

MR. J. B. M'INDOE ON ITS COMING AND ITS STRUGGLES

THE eighty-seventh anniversary of the birth of Modern Spiritualism was remembered in most of the addresses made at Spiritualist services on Sunday (March 31st).

At the Queen's Hall service of the Marylebone Spiritualist Association on Sunday evening, Mr. George Craze (president) made special reference to the occasion and said it was appropriate that the speaker should be the President of the Spiritualists' National Union, Mr. J. B. M'Indoe, as there was no one in the movement who could speak with greater authority or with more experience.

Mr. M'Indoe took as his subject, "Spiritualism, its Coming and its Message." Eighty-seven years ago, he said, a new vision was given of something that had always been known to man. Down through the ages, there had been many attempts to get into contact with the other realm of being and many attempts had been made from the "other side" to break through. The Hydesville phenomena brought definite evidences of the identity of the communicators, given by an intelligible code, easy to understand. Unlike some other revelations, it was not kept for the privileged few, but was open to all who cared to inquire. But, as was to be expected, it was received with hostility and derision by priests and scientists; and those who accepted it as true had a hard struggle. But they had triumphed, and during these 87 years Spiritualism had spread all over the world.

Mr. M'Indoe recalled how the discoveries of Galileo and Copernicus were denounced by Religion and Science—which at that time were in alliance; and how, with the growth of knowledge, Religion and Science drifted into opposite camps, and Science became dogmatically materialistic—with results which were to be seen in the present chaotic conditions of the world.

Modern Spiritualism came into the world just as the industrial revolution was beginning. Its message was simple—that man survives physical death because he is a spiritual being. Religion had taught this on the authority of a past revelation; but Science had apparently triumphed over Religion again and again, and people grew less and less willing to accept teaching based only on authority.

Religion said that revelation had been real in the past, but that it had ceased long ago. Spiritualism told the world that revelation was still going on by the same methods as of old—by Prophets and Seers, and that the new revelations were as important as those of old. Spiritualism also told Religion that it must get away from the barbarous ideas of God contained in some parts of the Old Testament, and proclaim those taught by Jesus—that God was the Father of mankind.

Spiritualism taught that material wealth was of small importance when compared with character, as money could not be taken to the after-life, which was the true life for which life here was a preparation, and in which character was all-important. But it also taught that, as men and women were God's children, they were entitled to have all that was necessary to maintain the physical body in comfort and happiness, and that nothing in the way of vested interests should be allowed to stand in the way of that result being attained.

Internationally, Spiritualism condemned war, and it was incumbent upon Spiritualists to fight against war by every means in their power. Spiritualism had also something to say to Science about Evolution. Darwin was unable to suggest any purpose behind the evolutionary process, which for the individual seemed to be a vicious circle of birth, development and death. Dr. Russel Wallace, however, as a Spiritualist, suggested that the purpose of Evolution was to evolve a being fit to survive bodily death.

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

"THE UNFOLDING UNIVERSE"

Sir,—Mr. Prevost Battersby misquotes me when reviewing the above book, and as that was not his intention, I shall be glad if you will publish this correction.

Mr. Battersby says that I said in referring to Jesus: "He never rose from the dead and ascended into Heaven." What I said was this:

"He never rose from the dead and ascended into Heaven as reported in the New Testament."

The story in the New Testament refers to a physical resurrection and a physical ascension into Heaven.

I realise that a book of this size can only be reviewed in a very cursory way, but I am sorry to see Mr. Battersby has only dwelt on one or two items confined to one or two chapters, and has practically ignored the constructive part of the book which is contained in the chapters dealing with The Age of Materialism, The New Age of Thought, Mind is King, The Coming World Religion, The Church of the Future, and Reality Unfolding.

Before I could construct a new edifice I had first to clear the ground. For a review of my book to be complete it should not dwell on the clearing without giving at least equal consideration to much the larger and most important part of the book, which is of a constructive nature.

Stansted Hall, Essex.

J. ARTHUR FINDLAY.

* * *

SPIRITUALISM AND POLITICS

Sir,—Unfortunately you are mistaken. [See LIGHT, February 28th]. I read your leading article on February 14th very carefully indeed. So carefully that I have no lingering doubts as to why our great movement is, by various religious moralists, scathingly dubbed the "spiritist" movement: "the movement whose professed job it is to prove that spirits exist," as one Roman Catholic writer declared in an article, "Is Spiritualism a Religion?"

Until one realises how *infinitely* bigger than *Survivalism*, Spiritualism is, one will naturally fall into the error of minimising the value of Spiritualism.

Are there not SEVEN principles of Spiritualism? Since when has the mission of Spiritualism decided to cease to "bear witness" to "the Fatherhood of God"? Since when has the mission of Spiritualism decided to cease "to bear witness" to the brotherhood of man? Since when has it declared that we must hide our light under a bushel and bury our talents in a napkin by neglecting our bounden duty and shirking our personal responsibility?

Spiritualism at its inception decided "which side of the fence" it was on—the side of God's justice guiding men.

If, like Ananias and Sapphira, and the rich young ruler, certain otherwise well-intentioned students who find seven principles "rather a hard matter" crawl through to the other—the wrong—side of the fence, there to amuse themselves with a little phenomena or metaphysical conjectures, it is somewhat illogical and uncharitable of them to criticise the "seven principles" on the original side of the fence for striving to remain true to the grand plan—like a moulting hen criticising a bird in full feather.

Your leading article on the date in question and your footnotes to succeeding letters ignore the great philosophy of Spiritualism and confuse it in the minds

of thoughtful enquirers with something of far less value. Every seer has to decide whether he will be a message-bearer or a drawing-room entertainer.

The world is in chaos and misery. There is a cure for the chaos and misery. There is a message that has to be given. There is a wrong-doing that has to be scotched.

To descend to the personal, I belong to no political party nor to any party which is content merely to muse upon Survival, but I *do* belong to the Spiritualist Movement and I am convinced that its seven principles, properly applied and fearlessly preached, could and would rip every unjust law from the statute book and bring about the commencement, in the poor, sad, tattered, bloodstained history of the world, of an age of pure gold—an age worthy of Spiritualists.

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* * *

SPIRITUALISTS IN THE CHURCHES

Sir,—G.H.L. is wrong in stating (LIGHT, March 21st), that "not a few in the Roman Catholic Church regard Jesus in varying degrees as their Lord and Master." All Roman Catholics accept Him as such absolutely and acknowledge Him as True God and True Man—otherwise they would not be Roman Catholics. A. E. HALL.

[NOTE.—What G.H.L. said was: "There are thousands of Spiritualists in all the Protestant Churches, and not a few in the Roman Catholic Church, who regard Jesus in varying degrees as their Lord and Master."—EDITOR].

* * *

MENTAL PHENOMENA

Sir,—Mr. W. A. Call has written to me on a phrase which I employed on pages 71 and 86 of my booklet on *The Physical Phenomena of Spiritualism*, to the effect that "experience shows that all mental phenomena can be 'explained' (very unsatisfactorily as I think) by the abnormal powers of the subconscious part of the mind." Perhaps the words should run—"experience of sceptical argument shows," etc. I thought it was quite clear that I was referring to such.

STANLEY DE BRATH.

LLANBERIS PSYCHIC CONFERENCE

Sir,—To any one who wishes a delightful holiday combined with some psychic study and pleasant intercourse with congenial persons, I should like to recommend the Conference to be held at Llanberis, N. Wales, between April 27th, and May 6th. I was present last spring, and had a most interesting and enjoyable time. The headquarters are at the Royal Victoria Hotel—under the shadow of Snowdon; and the proprietor, Mr. Davies, provides everything necessary for the comfort of his guests. At this time of the year, the party will have the hotel almost entirely to themselves, and the pleasant drives, picnics, concerts and lectures make the week pass in the pleasantest manner. The lectures are under the supervision of Mr. Ernest W. Oaten, who takes part himself and is assisted by well-known leaders; talks and discussions after these and in between provide liberal education.

The charges are extremely moderate: five and a half guineas covers the whole period, including two week-ends, or four and a half for the week. All excursions, etc., are included in this charge. One pound deposit to the Conference Secretary, Royal Victoria Hotel, Llanberis, will secure a place, or a brochure may be obtained. I hope many will take advantage of the opportunity presented. BARBARA MCKENZIE.

* * *

DIRECT VOICE RECEPTION

Sir,—In a recent number of LIGHT there appears a review of Mrs. Plimpton's very interesting record, *Man's Becoming*, received through the mediumship of Mrs. Eileen Garrett. No mention is made in this review of what seems to me the most amazing feature—namely, that it is stated in the preface that all of the communications, except those from the Orientals, were given to the dictaphone by direct voice. This would mean that the main part of the book was so received.

Surely, so rare a phenomenon as the direct voice merits more attention. Many persons beside myself must hope that details will be given—such as whether a trumpet was used; if so, whether the trumpet was held by someone or lay on the table; whether it was levitated; used in light, or darkness, and so on.

Also, it would be of great interest to know more about this new development in Mrs. Garrett's fine mediumship—whether it came about spontaneously and gradually, or in response to request on the part of the sitters. In fact, everything concerning such a development would seem to me to be most important. Hoping that you will be able to give some of these details to your readers. HELEN C. LAMBERT.

New York.

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EDITOR GEORGE H. LETHEM
ASSISTANT EDITOR DR. NANDOR FODOR

As We See It

ADVANCE OF SPIRITUALISM

IF, as is generally agreed, the origin of Modern Spiritualism be dated from March 31st, 1848—when the Hydesville "knockings" were first observed—Sunday last was its eighty-seventh birthday. Much has happened during these eighty-seven years. Science has advanced from dogmatic Materialism—by which the possibility of Survival was denied—to a position which may quite fairly be described as Philosophical Spiritualism, in which the possibility of Survival is admitted. Some part of this advance is undoubtedly due to the persistent witness of Spiritualists, particularly of those—like Sir Oliver Lodge, Sir William Barrett, Sir William Crookes and Dr. Russel Wallace—whose position in the scientific world gave weight to their testimony. But in the main it is due to the fact that scientific research and discovery has made Philosophical Materialism no longer tenable. In effect, materialistic science has destroyed Materialism, by proving that the basis of material is non-material, that the atoms which were supposed to be the "solid bricks" of which the world is built are resolvable into whirling charges of electricity. Matter is now declared by responsible scientists to be in some mysterious way a manifestation of Mind; and belief in the possibility of guidance, and even of design, is returning.

By this progress, the way is being opened up for the serious study by scientists of the evidences of Survival which Spiritualism has accumulated and which, in varying degree, are capable of repetition. With patience and good humour, Experimental Spiritualism will win through as effectively as its sister, Philosophical Spiritualism, has done.

There is in Mr. Arthur Findlay's new book, *The Unfolding Universe*, a passage which admirably summarises the position. Writing of the work of scientists who "have made it possible for us to comprehend more clearly what physical substance really is," he says (page 406):—"Now that we can contemplate it as a range of vibrations within a fixed limit, so can we realise the possibility of further ranges outside our ken. Thus we can envisage, on a strictly scientific basis, the Etheric World which affects etheric minds just as the range we term physical causes the images in the minds of the people on earth. Mind images we term thought, and thinking constitutes existence, which, as the result of our increased knowledge of matter, can now be related to another order of life besides the one we know on earth."

It has been prophesied that science will accept the proofs of Survival before the Churches, and this seems likely—although it would be to the advantage of the Churches to get there first.

CHURCH OF THE FUTURE

A READER of LIGHT (Mrs. B. Elliot, of Crown Office Row, Temple, London), sends us the following extract from the writings of Max Müller, as being extraordinarily apposite to the present time and conditions:—

"When the deepest foundations of all the religions of the world have been laid free and restored, who knows but that those very foundations may serve once more, like the catacombs or like the crypts beneath our old cathedrals, as a place of refuge for those who, to whatever creed they belong, long for something better, purer, older and truer than what they can find in the statutable sacrifices, services and sermons of the days in which their lot on earth has been cast; some who have learnt to put away childish things, call them genealogies, legends, miracles or oracles, but who cannot part with the child-like faith of their heart.

"Though leaving much behind of what is worshipped or preached in Hindu temples, in Buddhist viharas, in Mohammedan mosques, in Jewish synagogues, and Christian churches, each believer may bring down with him into that quiet crypt what he values most: his own pearl of great price:

"The Hindu his innate belief in this world, his unhesitating belief in another world;

"The Buddhist his perception of an eternal law, his submission to it, his gentleness, his pity;

"The Mohammedan, if nothing else, at least his sobriety;

"The Jew his clinging, through good and evil days, to the One God, who loveth righteousness, and whose name is 'I AM';

"The Christian, that which is better than all, if those who doubt would only try it, our love of God—call Him what you like—the infinite, the invisible, the immortal, the father, the highest self, above all, and through all, and in all—manifested in our love of man, our love of the living, our love of the dead, our living and undying love

"That crypt, though as yet but small and dark, is visited even now by those few who shun the noise of many voices, the glare of many lights, the conflict of many opinions. Who knows but that in time it will grow wider and brighter, and that the Crypt of the Past may become the Church of the Future?"

THE VOYAGE

By IVY M. CLAYTON

OUT of the shallows of the dawn it came,

In swan-like skiff embarked for life's broad sea
A particle cleft from th' eternal flame,
Cut from the moorings of eternity;
The muted cannons of life's distant war,
Caught in faint echoes by receding night,
Boomed forth grim welcome, though no sign they bore
That sleeping stranger from the land of night.

Sweet spirit in the barque of flesh to sail
The surging waters of this mortal life,
Frail craft to battle bravely through wild gale,
P'rhaps founder on the sharp-edged reef of strife;
Some mount the rolling wave and gain the crest
To smile through sun-lit mists of storm-toss'd spray,
Then in the harbour of the greying West,
Cast anchor in the cool of closing day.

Life's earthly straits are crossed; the voyage is o'er;
The spirit from its human bondage freed;
It stands before the purple-shadowed shore,
The august hills, the still and chilly mead;
Then from its consciousness the clouds uproll,
Behold! Light everlasting gleams afar;
Death is the dusk, the twilight of the soul,
From which it steps to hail the Morning Star.

LOOKING ROUND THE WORLD

IN MEMORIAM

MARCH 31st (Sunday last) was the 87th anniversary of the birth of modern Spiritualism. It was also the first anniversary of the "passing" of Alfred Vout Peters, who with good reason is regarded as one of the most gifted and successful English demonstrators and exponents of the psychic evidences on which Spiritualism relies. He was at once a Prophet and a Seer, one who was psychically in touch with the denizens of the etheric world and able to interpret the import and implications of their messages. In the research literature of the past quarter of a century, his name recurs frequently, and almost invariably his work is spoken of with commendation. He was a pioneer, did a pioneer's work and had a pioneer's hardships. He rests from his labours, but his works do follow him; also they are remembered with gratitude by those who knew him.

It is worthy of mention that there is a fine portrait of Mr. Peters in the lecture-room of the London Spiritualist Alliance. It was presented to the L.S.A. by Mrs. Peters and has been much admired.

TRAINING FOR LEADERSHIP

One of Spiritualism's greatest needs, as a movement, is the discovery of young men and women capable and willing to train for responsible leadership—for, although Spiritualism is too loosely organised to recognise any one person, however outstanding, as general leader, all its sections need leaders, and at present many of those in office are old or elderly. To ensure the succession worthily and progressively, young people with the gift of leadership are urgently needed, and particularly those who can present the case for Spiritualism so as to appeal to reason rather than to emotion.

Members of the British College of Psychic Science listened last week (Wednesday, March 27th), to a lecture by Mr. James Leigh, of Manchester (Assistant Editor of our contemporary, *The Two Worlds*), and were agreeably surprised that one so young was able to advance reasons so matured for the co-operation of Spiritualism and Science—his reasoning being that Science must be convinced, by its own methods, before the reality of psychic proofs of Survival can have any genuine chance of general acceptance. As was remarked in the subsequent discussion, one of the most interesting features of the lecture was the youth of the lecturer and the command he had of his subject. Already Mr. Leigh is well known in and around Manchester as a champion and exponent of thoughtful Spiritualism, and his advent as a lecturer in London is an event of importance to the movement.

Dr. ALEXANDER McIVOR TINDALL

It is generally true that "a prophet is not without honour save in his own country." But an exception must be made in the case of Dr. Alexander McIvor Tindall, to whose work on behalf of Spiritualism, in America and elsewhere, we made reference some weeks ago. Dr. Tindall has returned, after many years, to his native town of Market Harborough, and in the *Market Harborough Advertiser* (March 22nd) there is a long article "By One Who Knew Him," in which he is described as "a world-force eagerly sought after by all."

Curiously enough, no mention is made in this article of Dr. Tindall's association with Spiritualism—it is as an apostle of peace and freedom and service that he is presented. Still, he is a prophet who is honoured in his "own country."

We notice with interest that Dr. McIvor Tindall is announced to speak at the M.S.A. Service at Queen's Hall on Sunday, April 14th.

A SPOT OF LIMELIGHT

OCCASIONALLY, at long intervals, a spot of limelight—usually a small one and brief in duration—is turned on the work of Mrs. Flora Appleby, the self-sacrificing little woman who divides her activities between voluntary work for Spiritualism (chiefly at the Community meetings at Grotian Hall, London) and in providing food for "down-and-outs" who gather in Trafalgar Square at midnight to receive her bounty.

A "spot" of considerable intensity was provided in the *Daily Express*, March 29th, by Dixie Tighe, an American woman reporter who is describing her experiences in London and contrasting them with what she knows of New York and other American cities. She describes the Trafalgar Square "breadline" and writes with admiration of "this generous woman, Mrs. Flora Appleby, well-known to many of the 200 men who were there to take the sandwiches she had made, for five years, and given away with her own money."

Mrs. APPLEBY'S REPLY

Dixie Tighe discovered—as others had done before her—that the policemen who looked on at Mrs. Appleby's distribution of food "had leniency and friendliness towards the men, but not so much sympathy." Often this attitude has been emphasised, and by others than policemen; but Mrs. Appleby's reply is invariably something like that given on that occasion: "I would rather feed them all than risk turning away an honest man who might be forced by poverty to steal."

"You will be surprised to know," Mrs. Appleby added, "that I am a Spiritualist and I raise my funds for this work through seances."

Working with Mrs. Appleby—cutting bread, spreading butter or jam, making the sandwiches, helping to raise the money to buy the food—is a small group of Spiritualist women, anxious, every one of them, to do something practical in what they believe to be a work of necessity and mercy. And the limelight seldom gets to them.

CONGRATULATIONS

Prominence is given in the *Daily Express* (27th March) to an interview with Mr. and Mrs. William Dudden, who celebrated their golden wedding on that date. Mr. Dudden is one of the oldest members of the Marylebone Spiritualist Association and, with Mrs. Dudden, is held in high esteem. Amongst many interesting items recorded in the interview (which is accompanied by a photograph) is the receipt of a telegram of congratulation from the King. No mention, however, is made of Mr. Dudden's association with Spiritualism.

AMERICAN SCIENTIST'S BELIEF IN SURVIVAL

Professor Michael Pupin—described as a "Serbian herdboyc" who became one of America's leading scientists—is quoted by *The Cleveland Plain Dealer* (March 13th) as having, in an interview shortly before his death, expressed strong faith in personal survival.

"Science," he said, "gives us plenty of ground for intelligent hope that our physical life is only a stage in the existence of the soul. The law of continuity and the general scientific view of the universe tend to strengthen our belief that the soul goes on existing and developing after death."

This declaration may be taken as still another indication that science is no longer necessarily materialistic, that, on the contrary, it leads up to a belief in survival which can be turned into certainty by the proofs obtainable by means of Experimental Spiritualism.

WITH WHAT BODY DO THEY COME?

Miss LIND-AF-HAGEBY AND THE QUEST CLUB

A HIGHLY successful meeting was held last Thursday evening (March 28th), under the aegis of the Quest Club, at the Friends' House, Euston Road, London. Numbers of new faces were seen in the audience, which embraced many of the leading people in the Spiritualist movement in London, bearing witness to the Quest Club's growing popularity.

The meeting was opened by Miss Lind-af-Hageby, President of the London Spiritualist Alliance. "This meeting," she said, "is held under the auspices of the Quest Club, which is the offspring of the London Spiritualist Alliance. As there are many here who are not members of the Alliance or of the Quest Club (I may say if you are members of the one you are members of the other), I want to invite them to join the Quest Club. They will be introduced to the most important subject in the world. I can promise them guidance and help for investigation.

"We who are on this platform to-night call ourselves Spiritualists. There are all sorts of definitions of what it means to be a Spiritualist. Some are inclined to think that merely accepting the fact of Survival makes you one. Others attach a whole philosophy, a code of morals, and science, or very wide knowledge to the word. However you define the meaning of the word, I can assure you of one thing—an adequate study of Spiritualism involves all that the world is really concerned with, of what is behind all art, poetry and literature, of the idea that there is something in us which survives, which develops, which remains when the body disappears. What are all the religions concerned with, what are all the churches built for, what are all the sermons preached about if not this one great belief that the human spirit survives death?

"If you enter the organised Spiritualist movement, you will find an explanation of things that perplex your understanding—you will find science dealing with matter of a different kind, your search becomes wider and your interest in everything that meets you in life becomes enormously enhanced."

Mr. ERNEST OATEN'S EXPERIENCES

Miss Lind-af-Hageby then introduced Mr. Ernest Oaten, whose address was listened to with the closest attention.

"All life is a quest," Mr. Oaten said, "a quest for experience, for wisdom, peace and understanding. The Club is therefore well named. There are only two things we are sure of in this world: that we come into it and that we shall go from it. Millions of generations have come and gone since the dawn of history. Come whence; gone where?

"Many psychic phenomena are refused acceptance because science cannot understand their *modus operandi*, but the light they throw upon the problem of Death and Survival makes great problems relatively simple. What science wants to know is: 'How are the dead raised? With what body do they come?'

Mr. Oaten then proceeded to quote instances of bilocation from Bible days to the present. He recalled a story from *Phantasms of the Living* of a mother who saw her son in South Africa being swept away, with a cart and horse, by a river flood. Some would say, "Telepathy," but we should not talk of Telepathy unless we know what we mean. The mother saw the horse, the cart and the river. She saw shape and form. What was the difference between thought and material reality? Material reality means shape and form.

The majority of people do not realise that they have two bodies, the speaker continued. As an illustration, he told of a personal experience. Owing to taking a wrong train, on a bitterly cold and wet night, he was

stranded at a Yorkshire junction on the way to Sheffield, near to which city he then lived. He realised that he was about to catch the worst cold of his life unless he could make sure that when he got home he would get a hot bath and a hot supper. He threw all his powers into visualising his home-going. He went all the way in thought, turned the handle of the door of his house, and entered his living room. There he saw his wife sitting in a low chair reading a book. He read the title, *Before Adam*. That book was not in the house when he left. He stood before his wife and called: "I am stranded; I am cold; I want a hot bath and a hot supper when I get home."

His wife saw him and heard the message. So did his wife's mother. And so did the Persian cat. He had taught that cat boxing. When he was away the cat usually occupied his chair. But when he came home the cat was wont to sit on the arm of the chair and assume the attitude of boxing. This was what the cat did. His wife assured him that she saw the handle of the door turn. It turned visibly and the door swung open. Was that due to the power of thought? It takes a lot of thinking to turn a door handle.

The speaker then turned to the subject of monitions of approach. What probably happens, he said, is that the man walking in the street thinks of his destination and projects his consciousness. So does the other fellow coming from the opposite direction. As soon as the two meet there is recognition. "I was just thinking of you," one would say to the other. Many cases of prevision were explainable on lines of this theory.

HEARD HIS FATHER'S VOICE

"What is the nature of the world to which this other self is related?" the speaker asked. "It was etheric and just as real as the physical was to the material world. It was the greater world, our real home, where all live who have gone before us. It is from there that they occasionally come back, as his father did in London one night in the street, when he (Mr. Oaten) heard his voice distinctly.

"Don't tell me I was deluded," Mr. Oaten said. "The man who does not know his father's voice does not know much. It was my father's voice and he told me what was going to happen during the succeeding day. And it did happen. I was going to Sheffield to a court case. He told me the result of the case. And he told me correctly."

Such cases to-day, he said, were parallel to cases that happened thousands of years ago. The amazing thing was that many who read their Bible and believed every word of it could go on doubting. "God is just as good to-day as he was then. Get it out of your mind," he said, "that these things could only happen in the past. The laws of the universe don't change. London is just as holy a place to-day as Palestine was then. If what happened to the Jews 2,000 years ago cannot happen to me to-day, then don't tell me that God is no respecter of persons!"

Mr. Oaten concluded by saying that, just as we have built our physical body by assimilation of food, so we are building our spiritual body and our happiness in the life to follow is dependent upon how we build it. The tool which we use in building our spiritual body is our thought power. That is the story Spiritualists have to tell. Yesterday was a preparation for to-day. To-day is a preparation for to-morrow.

Miss Lind-af-Hageby paid compliment to Mr. Oaten for his excellent address and, with thoughtful remarks, introduced Mrs. Helen Hughes, the clairaudiente of the evening. She drew a parallel between Eastern and Western values and said: "The East has always studied thought, while the West has gone for material things. In the East, you will find, there have been curious ways of getting supersensual knowledge;

(Continued at foot of next column).

FOREIGN NOTES

THE TRANSIENCE OF EVIL

THE Editor of *L'Astrosophie* (Nice, March), appeals to his readers to endeavour to avoid the common practice of dwelling on the evil rather than on the good. Contrary to the maxim that "The evil that men do lives after them, the good is oft interred with their bones," Mr. Rolt-Wheeler believes that "evil disappears, whereas the good remains. This simple phrase expresses the *raison d'être* both of the universe and of the earth-life of the simplest soul amongst us. No evil-doer is sufficiently powerful to create a single everlasting evil, whereas each good action, be it never so insignificant, inevitably becomes part of the infinite good.

"It is one of the weaknesses of Humanity to lament periodically the downfall of mankind. There are two reasons for this form of pessimism: the first is our personal vanity; for where we can perceive no solution for a certain problem, we prefer to pronounce the problem insoluble. The second is a species of historical myopia; we see only what goes on in our own generation, forgetting that all true progress is a slow but continuous process. No man can advance the progress of a glacier, nor can he erect any barrier to stop its movement . . . The struggles, the adversities of every age are forgotten; the progress they brought us remains . . . The tears and sorrows of childhood in retrospect are forgotten or provoke a gentle smile; their effect on our character and development are with us still. Let us then accustom ourselves, contrary to what so often happens, to forget the wounding word and remember the gracious remark, creating round ourselves an atmosphere that will reject what is harmful and absorb all that is helpful. Evil flees away—what is good abides."

THE RETURN TO ANCIENT RITES

There is another tendency to be discerned to-day, a tendency which M. Rolt-Wheeler distinctly regards as

(Continued from previous page.)

sometimes terrific exercises imposed upon the mind, fasting and contortion of the body, periods of discipline and self-inflicted pain. Modern Spiritualism in the West does not use such methods. The great and precious gift of mediumship is here and it is often most unselfishly offered. When you hear of the shortcomings of the Medium," she added, "think also of the shortcomings of those who come to them for knowledge!"

Mrs. Hughes gave some twelve clairaudient readings and, judging by the responses from the members of the audience to whom they were addressed, she was brilliantly successful.

To a young man, Mrs. Hughes described a friend who had taken his own life, and the description was accepted as correct. Going on, Mrs. Hughes called for "Esther," and this name was acknowledged by a lady sitting beside the young man. Mrs. Hughes said the lady's husband was there, he gave the name Lees, and was showing her a large pink ball of wool, which she understood to mean that his business had been concerned with wool. The lady acknowledged that the name and the association with wool were both correct.

Later, Mrs. Hughes said she was getting the sentence "They were in Austria for Christmas." She asked if this applied to anyone in the audience, and a lady put up her hand. Mrs. Hughes said she got the name of Frank as one who had been with the lady, and this was accepted as correct. Then she said Frank was the lady's brother, but corrected this to brother-in-law, and added that Frank's wife—the lady's sister—was there and also her mother, and both gave the name of Lees, but no relation of the Lees who was associated with wool. These details also were accepted as correct.

Miss Lind-af-Hageby, in closing the meeting, said they had been given evidence of Survival which was worthy of careful consideration.

a relapse and not as a mark of progress; namely, the attempt to revive the sacred rites and mystery ceremonies of ancient races. Progress, he assures us, never stops, and every true religion must express the spiritual evolution of its day. There were great religious teachers of old, as we all know, and the Faiths they taught may have had a deeper esoteric side than ours of to-day; but their understanding was seriously hampered by their lack of actual knowledge. Each ancient religion served its own particular age, but our mentality could never return to their point of view. Take the Atlantians, for instance. We know that they possessed certain powers over earth, air and fire, that they knew how to acquire personal power over the elements in a way that we can scarcely understand. Nevertheless, our mastery of these elements is really greater than was theirs, albeit in a different way. People are seeking to rediscover and revive certain of their sacred rites; to carry this out would mean a mental retrogression to a lower stage of development than our own. The same applies to the Jewish ceremonies. Even the repatriated Jews in Palestine could no longer take part in the often crude and sanguinary ceremonies of Old Testament order. Equally impossible to re-create the Egyptian mysteries of old, with their dramatisations of the ancient gods. Sacred and uplifting though they once undoubtedly were, they remain inappropriate to our present-day civilisation.

It is slightly different with the Grecian mysteries, for the reason that these had less of a religious than a purely cultural significance. To be an initiate was regarded as an outward sign of good birth and breeding.

It is undeniable that many of these naive mysteries of ancient days had an esoteric content and a spiritual force almost unrealisable to modern minds; but, as the writer points out, it is equally undeniable that life in Paris, in London, Brussels, Athens, or even Jerusalem to-day is infinitely more complex, and the springs of inspiration can never be the same. "The Mysteries of our age," he concludes, "reveal themselves in the birth of esoteric science. The great spiritual beings, having patiently waited for science to shed the materialism in which it was enmeshed, are now pouring inspiration into the minds of the great scientific workers. The Mysteries of our age lie ahead of us, and not behind. The sacred fires to-day are lit in the observatories and the laboratories."

Prof. E. W. MacBride, F.R.S., speaking recently at the British College of Psychic Science, said that what was wanted in psychical investigation was legal testimony—testimony by men used to weighing up evidence.

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DIARY OF EVENTS

PUBLIC MEETINGS FOR ENQUIRERS (Tuesdays at 7.30 p.m.)

April 9th—Clairvoyance, Mrs. Livingstone
Answers to Questions, Mr. W. H. Evans.

DEMONSTRATIONS OF CLAIRVOYANCE (Wednesdays at 3 p.m.)

April 10th—Mrs. Hirst.

LECTURES (Thursdays at 8.15 p.m.), Fortnightly.

April 11th. Dr. NADOR FODOR on "Missing Keys to Psychic Phenomena." Chairman: Capt. E. P. Dampier.

GROUP SEANCES (Fridays at 7 p.m.), limited to 10.

April 5th—Mrs. Livingstone.

OTHER ACTIVITIES.

Private sittings are arranged daily with approved Mediums, including Mrs. Abbott, Miss Naomi Bacon, Miss Jacqueline, Mrs. Mason, Ruth Vaughan, Mrs. Clifton Allen, Mrs. Brittain, Miss Frances Campbell, Miss Lily Thomas.

Diagnosis and Psychometry: Ruth Vaughan, Monday, Wednesday (morning) and Thursday.

Classes and Private Sittings for Psychic Development: Mr. Leigh Hunt.

Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day. Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.

Devotional Groups for Healing: Sitters invited. Apply Mr. W. H. Evans.

Special Assistance to Enquirers: Tuesdays, 3.30-5.30 p.m., Vice-Admiral Armstrong; Fridays, 3-6 p.m., Mr. Stanley de Brath; Every day, 6-10, Mr. W. H. Evans.

L.S.A. ANNUAL GENERAL MEETING

MISS Lind-af-Hageby presided at the 39th annual general meeting of the London Spiritualist Alliance on Friday (March 29th). The annual report of the Council—which recorded a net increase of 177 members above the figures for the previous year—was adopted, and also the statement of accounts.

Miss Lind-af-Hageby, Mrs. Florence M. Finlay, and Mr. Frederic W. Thurstan, M.A., the retiring members of the Council, were re-elected. A vote of thanks to the honorary workers for their valuable services was moved by the President, seconded by Mr. Thurstan, and unanimously adopted.

L.S.A. AND QUEST CLUB NOTES

LOCKS AND KEYS

THE last lecture of the session will be given by Nador Fodor, LL.D., on Thursday, April 11th. The lecture will be on "The Missing Keys to Psychic Phenomena," and will interest us, for we are desirous of knowing what are those keys. Dr. Fodor is specially fitted to deal with this, for he has an encyclopaedic knowledge of psychic phenomena. It is a subject which bristles with problems, but to many the principal key to unlock the mystery of these strange happenings is that they are caused by the spirits who have passed to the higher life. But to some that is even a greater mystery than the phenomena themselves. Indeed, to some minds, human survival of bodily death is a miracle so great that they cannot believe it to be possible. It is this type of mind which is constantly putting forward all kinds of theories to explain the phenomena rather than accept the declaration so often made by the intelligence associated with them that they are produced by spirits. To such minds, death alone will bring the solution of their problems. Let us hope they will be prepared to accept the fact of their own survival and not wander in a mist of their own creation. Dr. Fodor accepts Survival; he will, therefore,

probably have the master key and tell us how to make use of it.

OBSESSION AND HAUNTED HOUSES GROUP

A few weeks ago I referred to the work of this group, which has been specially successful. This group was formed in response to an urgent appeal for help, and it is a pleasure to be able to record that the house which was troubled is now cleared. The occupant writes: "I certainly feel the atmosphere has been cleared considerably. My eldest daughter, who has come home, no longer feels the unsavoury presences as she did on previous occasions. Since her return this time, a month ago, she has felt nothing—no falling and knocks—and is feeling the benefit of returning health."

This is very encouraging and makes one feel such work is worth while.

Another friend writes: "I am glad to be able to tell you that matters have shown a distinct improvement since January, when you were kind enough to introduce me to your Devotional Group, although I cannot say that the trouble has come to an end yet."

Such improvement indicates that the higher guides are helping those in darkness towards the light, and we can look forward to a complete cessation of the haunting.

Another friend, calling at the office, stated they had never seen such a delightful change in a person whose name they had put on our intercession list. While writing this, comes another letter telling of the wonderful change that has taken place in another haunted house. It is indeed a joy to know that people on both sides of the veil are being blessed by the ministry of our groups. Every day brings some applications for help, and we shall soon be forming more groups to cope with the increasing demand.

ANIMAL GROUP

This group came into being on Wednesday last and will meet at 5—5.30. So many have written commending the idea and urging that this be done. We shall be pleased to hear from any friends whose pets are suffering. It is hoped that many of our "little brothers" will be helped in this way.

DEVOTIONAL HEALING GROUPS

Groups meet on Mondays, 2.15—2.45, 6.30—7; Tuesdays, 6.45—7.15; Wednesdays, 3.30—4, Animal Group, 5—5.30; Thursdays, 7.45—8.15; Fridays, 7.30—8, Obsession Group 3—3.30. Sitters are welcomed to carry on this Christ service.—

W. H. EVANS.

Mr. CLAUDE BISHOP, SLATE-WRITING AND MATERIALISING MEDIUM

As announced in LIGHT last week, the engagement with the L.S.A. of Mr. Claude Bishop, slate-writing and materialising Medium, has been terminated on account of his failure to produce phenomena for a Test Committee, nominated by the L.S.A. Council, and his refusal to submit himself to any further tests by this Committee.

British College of Psychic Science, Ltd.15 QUEEN'S GATE, LONDON, S.W.7.
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Secretary: Mrs. M. HANKEY**GROUP CLAIRVOYANCE**(Members, 2/6; Non-members, 4/-)
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Friday, April 5th, at 5 p.m.—

Mrs. BRITTAINE

Friday, April 12th, at 5 p.m.—

Mr. RONALD COCKERSELL.

DISCUSSION TEA.

(Members 1/- VISITORS 1/6)

Thursday, April 11th, at 4 p.m.—

Mr. W. S. HENDRY. "The Secret Path."

WRITE FOR SYLLABUS

**SPIRITUALIST COMMUNITY
GROTRIAN HALL**

115 WIGMORE STREET, W.1.

President: HANNEN SWAFFER. Chairman and Leader: Mrs. ST. CLAIR STOBART. Hon. Treasurer: H. B. SIMPSON.
Secretary: Miss F. V. GREGORY, M.B.E. Telephone: 6814 WELBECK**SUNDAY, APRIL 7th, 1935**

11 a.m.—Mr. Horace Leaf. Clairvoyant: Mr. Horace Leaf.

6.30 p.m.—Mr. G. H. Lethem.

Clairvoyante: Mrs. Helen Spiers.

Sunday, April 14th, at 11 a.m.

Mrs. ST. CLAIR STOBART

Clairvoyant: Mr. George Daisley.

Sunday, April 14th, at 6.30 p.m.

Mrs. HANNEN SWAFFER

Clairvoyant: Mr. Thomas Wyatt

Silver Collection on entry.

OPEN MEETINGS

Mondays, 6.30 p.m.

Wednesdays, 12.30 p.m.

Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free.

Monday, April 8th—Speaker: Miss Eddison.

Clairvoyante: Mrs. Evelyn Thomas

Wednesday, April 10th—Speaker: Miss Petronella Nell

Clairvoyant: Mr. Thomas Wyatt.

Monday.

WEEKDAY ACTIVITIES

2.30—4 p.m. Mrs. Livingstone, by appointment.

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquiries.

6.30 p.m.—Open Meeting in the Grotrian Hall.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary).

8 p.m.—Mr. Hendry and Mrs. Gray; Class for development of the healing faculty.

Tuesday. Mrs. Livingstone, by appointment.

2 p.m.—Mrs. Gray's Private Healing Treatment. For particulars write to Mrs. Gray.

2.30—4.30 p.m.—Mrs. Matson, the "Landscape" Medium. by appointment.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Mitchell (Hon. Secretary).

Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.

Apl. 10th. 2.30. Mr. Thomas Wyatt 6.30. Miss Lily Thomas.

Apl. 17th. 2.30. Mrs. Fillmore. 6.30. Mrs. Livingstone.

Private Sittings by Appointment.

Monday, April 8th, at 8.30 p.m.—

Mrs. HELEN SPIERS—Demonstration of Clairvoyance
SILVER COLLECTION

Tuesday, April 9th, at 7.30 p.m.—

Mr. THOMAS WYATT—Demonstration of Psychometry

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Monday, April 15th, at 8.30 p.m.—Mrs. ST. CLAIR STOBART
Lantern Talk: "My War Experiences"

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Friday, April 12th—Mr. ROLLO AHMED.

Tuesday, April 9th, at 8 p.m.

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Clairvoyante: Mrs. STELLA HUGHES

Sun., April 14th. Speaker: Dr. A. J. McIVOR-TYNDALL.

Clairvoyante: Mrs. HELEN SPIERS.

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SUNDAY, APRIL 7th.

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6.30 p.m.—Mr. VYVYAN DEACON.

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DESCRIBING the objects of "The Order of the Preparation for the Communion of Souls," the members of which are Anglican clergymen, the Rev. G. E. Maurice Elliott, vicar of St. Peter's, Cricklewood, London, the secretary, said: "We are out to Christianise Spiritualism and to Spiritualise Christianity."

"We accept the facts of psychic science," he said to a representative of the *Evening Standard*. "We know that psychic phenomena do exist. We regard much of these phenomena as actual demonstrations of the gift of the Holy Spirit. We want to give the whole subject a Christian setting. At the present moment it has not got this. There is a body of Christian Spiritualists, but they are not definitely connected with the churches as a whole. There are a number of Christian-Spiritualist churches which have nothing to do with the Holy Catholic church."

"We are not opposed to anybody; we do not want to oppose anybody, but we do want to bring back into the church the gifts of the spirit. A Christianity without signs and wonders is only known outside the New Testament and outside the early church."

"Our first steps as an Order will be to have meetings which shall be addressed by authorities on the subject. For example, there are a number of texts in the Old and New Testaments which we now know have been wrongly rendered. The reason is that the translators did not know the terms which we have to-day. In the Old Testament it is stated that the spirit of the Lord came upon Gideon. Now the Hebrew says a spirit from the Lord 'wore' Gideon—which, of course, would be rendered to-day as 'controlled' Gideon. There are a good many texts like that."

"We are hoping that the clergy will some day have their study circles and explain these things to their people. We are out to face facts in the light of modern knowledge—but we are very young yet."

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LORD DONEGALL AND THE "FLOWER MEDIUM"

"Several correspondents have written expressing surprise that I should have endorsed the phenomena of the 'Flower Medium' in last Sunday's paper," says the Marquis of Donegall in the *Sunday Dispatch* (March 31st). "I did nothing of the sort. It is not possible after one sitting, let alone one not held in test conditions, to express any opinion. I did not do so. My job was to attend, take three pictures, and write as faithful an account as I could of what happened—not of how it happened."

In view of the pitfalls in connection with physical mediumship, Lord Donegall cannot be blamed for his caution.

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1/10/34	Cardiff, First Park Grove	58	42	G. Harris, President
8/10/34	Hackney, Urswick Place	39	26	H. Cumings, President
24/10/34	Walthamstow, Coleridge Road	13	13	Chair by Secretary
24/10/34	Bexley Heath, Broadway	34	25	Mr. Sands, Chairman
31/10/34	Watford Study Group, Halsey Hall	28	28	C. F. King, Vice-President
6/11/34	Wembley, Union Road	30	26	C. Bruce, Vice-President
10/11/34	Northampton, Newlands Road	51	41	H. Brown, President
14/11/34	Dagenham, Pettitt's Farm	18	18	Mr. and Mrs. Victoria Forbes
22/11/34	Purley Christian Spiritualist Church	23	22	Mr. Sandiford, Chairman

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